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JANUARY 1907

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THE OCCULT

A MAGAZINE DEVOTED TO

NEW THOUGHT,

PSYCHIC RESEARCH

AND KINDRED SUBJECTS

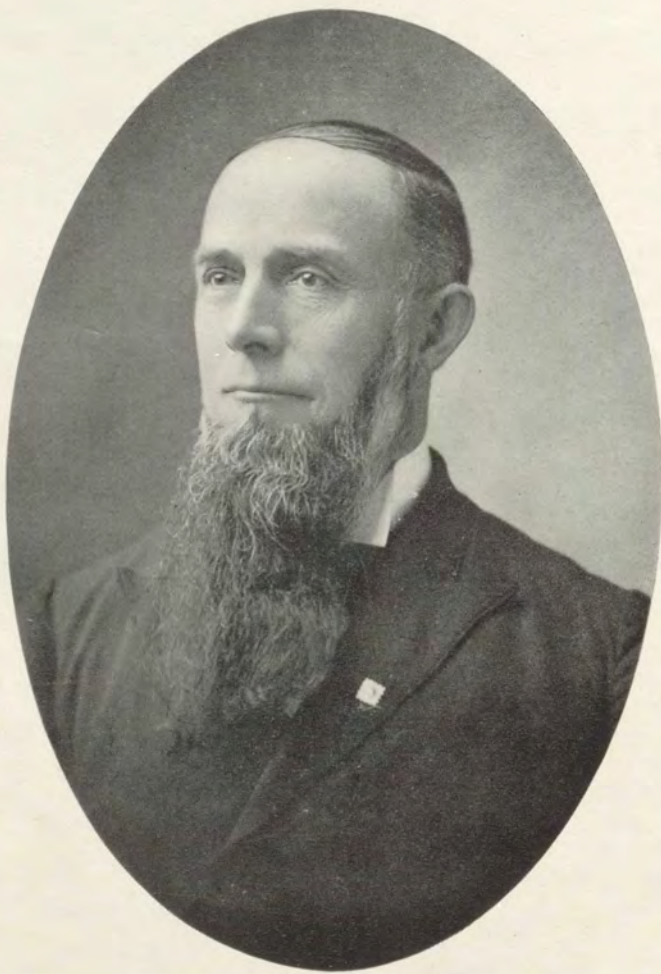
EDITED BY

MRS DAN M. DAVIDSON



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Price, 10 cents.



B. F. AUSTIN, B. A.

The Occult Motto:

*Onward! to progressions
Mountain top.*

The Occult.

Vol. 1.

JANUARY, 1907.

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MRS. DAN M. DAVIDSON, Editor and Publisher, 297 Woodward Avenue
Detroit, Mich., U. S. A.

DAN M. DAVIDSON, Advertising Manager.

CONTRIBUTORS:

B. F. Austin, B. A.,

Dr. J. M. Peebles,

Lymon C. Howe,

Will J. Erwood,

Mrs. May Kellogg Sullivan,

Anna L. Gillespie,

N. H. Eddy.

All subscriptions and correspondence relating to this magazine should be addressed to Mrs. Dan M. Davidson, Lock Box 522, Detroit, Mich. All advertising matter should be addressed to Dan M. Davidson, Lock Box 522, Detroit, Mich.

We notify you when your subscription expires (watch your wrappers, it will appear thereon), but we will not discontinue yours unless notified to do so.

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Stamps must be inclosed for the return of rejected manuscripts, otherwise they will be destroyed.

All articles, poems, etc., intended for The Occult must be original and written for The Occult.

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DEAR READERS: Just read some of the letters from our many friends, sending blessings to Mrs. Davidson for the good she has brought into their lives through her lessons.

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Another lady says: "The lessons are just grand. I could not live without them."—Mrs. H. D. R.

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ODDS AND ENDS.

DON'T MISS Rev. B. F. Austin's next article, for February, whose occult teachings cannot be questioned, who stands a peer among them all. The Doctor will be a regular contributor to The Occult.

WHILE Will J. Erwood, N. H. Eddy, Lyman C. Howe, Mrs. Sullivan and Anna L. Gillespie all stand on a par with the best writers in the land. Don't miss the February number.

NOTICE to contributors. In writing for The Occult please remember we do not allow any faultfinding or "kicking at the other fellow."

WE are glad to receive articles for THE OCCULT, and hope all contributors to the February number will kindly send in their copy at once, for the same, as we are late now, owing to the delay in our opening number.

ALL mottoes, articles, poems, etc., which appear in this magazine not signed or quoted are written by the editor.

NOTICE to subscribers whose subscription comes due with this number, kindly remit at once.

NEW THOUGHT MOTHERS send us something good for this page. We hope to receive enough encouragement to warrant the opening of such a department.

Notice.—We beg the subscribers to the lessons to have patience with us for a few days. We are delayed with the copyright.

A few pages of this magazine will be devoted to the study of Antiquarian, Pioneer, Indian, Historical and China relics, also sketches of travels. In these columns will appear many fine cuts. Mrs. Davidson has been a wanderer for years, both in the United States and Canada, and has collected many beautiful specimens which she feels confident will interest our readers.

We are looking for all the good things along this line. Should you happen to have something please do not forget us.

WE are indebted to the courtesy of Hon. D. C. Baldwin, of Elyria, Ohio, for the loan of several large and interesting scrap books, extracts from which will appear in *The Occult* from time to time.

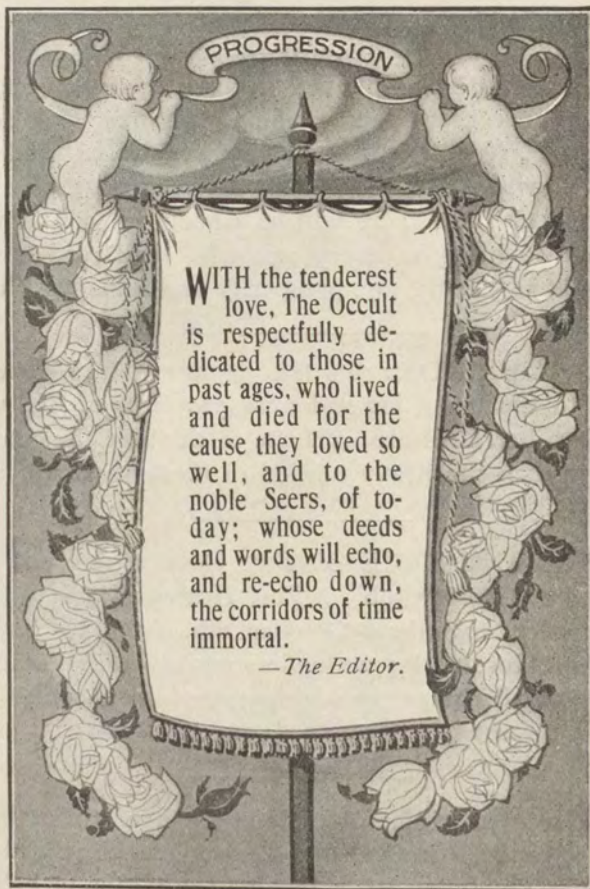
LOVED ONES; one and all. Don't think because you have in this beautiful book—our opening number—so much good from all sources, that we have exhausted our supply. No! No! sweethearts, by no means. We have heaps and heaps of good things in wisdom's storehouse for *The Occult* readers, and we hope to hear you say many beautiful things about it. Show it to your friends and neighbors. Ask them to subscribe for it. Tell them of the many blessings you have received since this opening number entered your home. Tell them Rev. B. F. Austin will contribute regularly. Tell them that Will J. Erwood will also furnish many interesting articles during the coming year. Tell them there will be a poem in each number. Tell them we hope to bring to every one who shall read its pages the blessed thought of health, joy, prosperity and a Happy New Year.

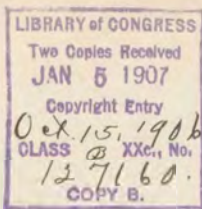
OUR LETTER BOX: In this department Mrs. Davidson will try to reply to the many hit and miss problems of life, which may be presented to her. All are welcome to the best she can give, hoping thus to lighten the heavy burden of many a wayfarer.

A REPRESENTATIVE of *THE OCCULT* received an invitation to visit the "Occult Club" of Port Huron, Michigan. This club is a secret order, organized October 8th, 1905, by Dr. R. McL. Angus, of Port Huron. As we understand, this club was organized for the study of all things pertaining to occultism, and the good of humanity. We trust it will succeed, and wish it well.

WILL the friends please send us some of their thoughts for success in a letter to *THE OCCULT*. Let us hear to what heights you have attained. Your very letter may be the means of helping a less fortunate brother or sister. All letters intended for this department should be short and written on one side of the paper.

THE FRONT COVER and dedication of this magazine were designed by Mrs. Dan M. Davidson. The cover was engraved by Van Leyen & Hensler, Detroit. The dedication was engraved by the Detroit Photo Engraving Co.





The Occult.

God helps him who helps himself.

Vol. 1.

DETROIT, JANUARY, 1907.

No. 1.

HOW TO OBTAIN HEALTH.

By Mrs. Dan M. Davidson.

IN all this great universe there is nothing which will so completely heal the ills of the human body, as coming into a full realization of our oneness with the great power of good. It meets us on every hand; it is fairly bubbling over with joy; it is ever whispering in our ears words of comfort—courage—hope—health, and happiness. It is crying: "Open the door, let me in, let me in; I will make you strong and well." Oh! why will we forever shut the door in the face of those who love us? Why will we not listen to the still small voice of truth?

Now in order that we may gain health and strength, it becomes a necessity that we first place ourselves in harmony with this great universal Whole, fully realizing God is the Infinite spirit of life. We must go to work with a mind at peace with all the world; a heart overflowing with love for all humanity; always holding fast to the thought, "I am one with the Infinite spirit of love—therefore I a spiritual being can admit of no disease; knowing if I open my body to the divine inflow, disease must lose her foothold." Realizing I can feel it go pouring in and coursing through my veins; I can feel its quickening pulse; its warming glow imparted to the life forces of the body. Believing, believing, believing, the healing process is going on and on. Believe it; hold fast to it; cling to it.

Do not desire health and expect sickness. Oh! trust the Infinite spirit of good and march onward and upward.

Sweet heart, do you know the worst crimes (I say crimes, for I do not understand the meaning of the word sin) on the calendar

of life are committed against oneself? And when we send out into this great universe the heartrending thought, "I am sick," we are committing one of these crimes. For he who receives the divine inflow from the great Infinite spirit can know no such thing as sickness, disease, failure, or unhappiness.

All good comes from within, and as we open the windows to admit the beautiful morning sunlight, so let us open the narrow windows of our soul to the Infinite spirit of life and receive Health, Happiness, and Prosperity.

Oh! let us realize that every thought eliminating from our brain will bring to us just the same condition that we sent out, or, in other words, the self same thoughts return to him who thought them.

For example, worry thoughts bring old age creeping on years before its time, makes our hair white, our eyes dim, our step slow and feeble. While thoughts of joy bring happiness and peace, so thoughts of health cast sickness to the winds. More people die from fear of some imaginary disease, than there are who pass away from real causes.

In the degree that we come into a realization of our oneness with the Infinite spirit of life, do we open ourselves to its divine inflow, and set into operation forces that in time will bring health and strength to the physical body.

For years the writer of these lines was subject to the neuralgia thought, and to describe her suffering would be impossible. She could not rest, she could not sleep, she could not go out in the evening air, she could not sit out on the porch; in fact everything she did brought on the awful suffering. One day, after a sleepless night of pain, she said to her husband, "I do not care what happens now, I shall not stay in any more. This afternoon I am going down on the porch of the hotel and stay there until ten o'clock tonight, and I am going to do it every day until I just freeze the neuralgia out."

Loved one, would you believe it? She succeeded, as soon as she began to realize, I am the Master; she had no more pain, she could rest and sleep, joy and peace took the place of suffering and pain. She no longer feared the tiny draft—poor little innocent draft—only the life-giving current of God's pure air.

Oh! dear one, human life is made up of cause and effect; there is no such thing in it as chance. If we are not satisfied with the life we are living, let us stop railing at fate, but look within and see if we can not change the workings of this wonderful machine by striving to be what we desire to be.

Just as soon as we are able to realize our inner powers, we will then cast aside the shackles of slavery and become masters over our

own destiny. Oh! let us think youth and happiness—instead of old age and sorrow. Let us gather the roses that bloom along life's pathway. Oh! let us keep our thought houses clean and pure; let us throw wide the doors and windows, letting in God's beautiful sunlight; let us go into the silence of our thought chamber and see if there is not something we can beautify, some little act of love we can give to some more unfortunate brother or sister. Let us learn to concentrate, to focus our thoughts upon the all good, and we will soon find our bodies will respond to the thought; we will find health is contagious as well as disease. Let the seen condition of our material form prove the cleanliness of our unseen spiritual form. Let us demand of that Infinite spirit of life to lead us the best way—the right way; to cast from our minds the many unhealthy thoughts which for years have inhabited its dark and gloomy chambers.

God never created sickness, suffering, and disease. Man created them. He it is who violated the laws under which he was born and lives.

The more we gain of spiritual wisdom, the more readily will we be able to see the cause of its decay, and to take advantage of a Law or force to build up the old body to a greater, grander strength and power, and to a longer lease of life. Disease and sickness can come upon us only as we violate Nature's laws.

Keep the body clean and sweet; give it good, wholesome food, free from meats—use fruits and nuts instead; give it plenty of exercise, fresh air and sunlight, and keep the thoughts from sickness and let Nature do the rest. Let us make of this poor, old, worn out body of ours a beautiful temple for the indwelling of the spirit of Infinite good, and let our watchword be, Health, Health, Health.





Divided.

By Mrs. Anna L. Gillespie.

Written for THE OCCULT.

Carelessly smiling; a calm farewell;
One pressure of the hand
And then the parting of the way,
Just why? None understand.

We did not guess the words unspoken
Would grim avengers be;
Immutable 'twixt us and peace,
A wraith of memory.

Had fate, when shaping our two lives,
Led our two paths together;
So hands could clasp in loving grasp,
Through fair and cloudy weather.

How different this day would seem,
For through the tear-dimmed skies;
Hope's star would shine to light the way,
To thee and paradise.

I wonder if the tangled threads
Will ever be laid straight,
And angel faces welcome us
Together at the gate?

Our Soul Powers and How to Unfold Them.

By B. F. Austin, B. A.

Written for THE OCCULT.

IGNORANCE has ever been the greatest hindrance to humanity's progress—especially man's ignorance of himself. The people, as in the days of ancient prophecy, "perish for lack of knowledge."

Multitudes of men and women are sick or weak and miserable in their physical being through pure ignorance of the laws of life and health. Multitudes of men and women are in doubt and darkness or despair because they know not the laws which govern mental operations and spiritual growth. Everywhere about us we discover men who are weak and might be strong; men who are sick and might be well; men whose lives are best expressed by "failure," who might be successful; and unhappy men who might make life a song of joy.

Truth, then, is the great need of humanity, especially the truth regarding ourselves. And of all the truth nature has to unfold to us regarding ourselves, nothing is so vitally important as the knowledge of our own inherent greatness and the laws of spiritual growth by which this greatness (divinity) becomes expressed to the world.

The man who discovers his own greatness is a greater discoverer than Columbus, who found a new continent, or the astronomer who has discovered a new world. He who learns the laws of soul growth and, complying with them, assists Nature to express the divine in his own character, does a greater work than the man who founds a kingdom, or the man who liberates a captive nation, or the man who amasses millions; for he establishes the kingdom of God within himself, and he liberates his captive soul powers that have been held in bondage to ignorance and inexperience, and he amasses wealth—soul wealth in knowledge, peace, virtue and beauty—that can never be lost, the imperishable riches of heaven.

What powers do we possess? No one in earth or heaven knows fully. Man's soul is a vast unexplored continent along whose coasts here and there a traveler has penetrated inland a few miles, with all its uncounted treasures undiscovered.

We know a few things about ourselves—a few only—yet they are facts of wonderful significance. We know we live and shall ever live;

we grow and shall ever grow; we gain knowledge, and, with it, we gain increased desire for and ability to acquire knowledge; we master Nature's secrets and harness her forces and have an insatiable desire to complete our conquest of all her unexplored and unconquered domains. And we have a prophecy within ourselves that we shall yet scale every height, surmount every difficulty, penetrate every secret of Nature's domain, grasp the reins of power and rule as gods over Nature's forces.

We know we are divine sons of God not by virtue of some mysterious conversion, or churchly rite or priestly benediction or absolution, or vicarious atonement—but by our natural birth. As children of God we have his nature and shall grow into gods as normally and naturally as the acorn sprout grows into the sturdy oak.

Man possesses, then, in himself all powers of divinity—latent though they be—and has only to increase his facilities of growth, improve his environment, to come into actual possession of the divine attributes. We belong to a family of Gods. We inherit all things. We have but to learn this fact and take possession of our kingdom.

Man will yet perform every act attributed by sacred or profane history to the gods. Take, for example, the creative power. Man is a creator and will build worlds and destroy them in the same sense that God created the heavens and the earth and will—so theology teaches—destroy them. Man's mind is creative. He fashions thought forms and sends these living entities into space. He has power, through thought force, over the finer realms of ether and is able to produce at a distance an image of himself so perfect as to be recognized by his friends.

As we know from the now scientifically-demonstrated facts of materialization (attested by the highest authorities in science), incarnate men and women can produce the materialized hand, or foot, or arm, and even the entire and perfect form, and all powers belonging to spirits belong to men in the body—if we but knew the laws and methods.

Between the creating of a hand, i. e., the fashioning of one out of pre-existent astral matter (and this is the only kind of creation nature and evolution know as the old story of creation out of nothing is an exploded myth) and the creation of a world, there may be a great disparity, but it is a disparity of degree not of kind. He who today creates a hand out of the astral will tomorrow fashion a world.

When we remove the limitations of man's ignorance, lack of facilities, etc., and extend his brief earth life into the unending future, there is no limit to be put upon his achievements.

Here and now man has soul powers infinitely transcending the senses. Every one—not alone the psychic, seer or prophet—has the

ability to see without eyes, hear without the organs of hearing, come into touch through psychometry with that which is distant, and that which is past, and even foresee the future.

To deny this is to deny all history. To assert it is impossible for some to possess these unfolded soul powers while others are ignorant of them and have them only in a latent form, is to deny evolution and to ignore what we see everywhere in the animal and vegetable kingdom, viz., different stages of growth in plant and animal life.

But how are we to unfold these powers?

First, we must recognize the fact that they exist. Read and study history and human testimony, examine the psychic phenomena of today until we become convinced of its reality.

Secondly, we must recognize the fact that we possess inherently, though it may be in latent form, every soul power belonging to others. "Have faith in God" was the teaching of ancient scripture, but as God and man are, in the last analysis, one and the same, the modern teaching is, "Have faith in Yourself."

Remember that in your soul lies infinite possibilities. That more of wisdom, and power, and grace, and beauty, and art, and eloquence, than has ever appeared in human life, is within yourself.

Cease then looking without—turn the gaze of your soul inward. Nature must unfold you, but you can intelligently co-operate with nature, by learning her laws and complying with her conditions. Some of the conditions of soul growth and enfoldment are as follows:

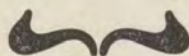
1. **Prayer**, by which we mean aspiration after truth, goodness, strength, wisdom and communion with the spirit realms. Prayer develops us spiritually and exercise develops the muscular powers. Prayer lifts the soul into new and higher vibrations, to a loftier plane, where things become actual and experimental that were only possibilities before. Prayer thus answers itself. But by the great law of telepathy spirits often catch our soul cries of distress and come with personal aid to deliver us.

2. **Waiting on God**, by which we mean, waiting on the spirit realm. God is spirit and in the vocabulary of the Spiritual Philosophy, God and the spirit world are synonyms. "Waiting on God" is an uplifting of the soul, under proper conditions and environments, to the spirit world in patient, continued and silent aspiration and desire, fixing the soul gaze upon the blessing desired and the source from which all good comes, till the desired unfoldment takes place.

3. **Keeping the Body and the Material Realm Under**—by which we mean ruling the body, its appetites and passions, by reason and conscience and keeping the affections fixed on spiritual realities. The world must be dominated by us; if it dominates us, we can never become spiritualized. We cannot hear the spirit voice and message

if the world, like the great drum in the orchestra, beats so violently as to drown the finer strains of music.

4. **Breathing for Soul Growth.** Full, regular, systematic breathing cures nearly every human disorder, and, if practised by people in good health, would preserve the system in health and strength. This is well known—but it is not so well known that breathing may be utilized as a means of soul growth. The philosophy of the Gatwas is invaluable, but we can only note here one essential principle and that is, **breathing with intent**, or the conscious appropriation by us, as we imbibe the health-giving air, of all the finer forces and ethers that lie all about us, for our soul enlargement. Literally we are to breathe in God as we breathe in the air by the conscious appropriation of faith. Jesus breathed on his disciples and said, "Receive ye the Holy Ghost." Dr. J. R. Newton breathed on the sick and healed them. The great need of the world today is for Christs, like Jesus and Newton, spirit infilled and anointed, to go forth everywhere among men, healing the sick, giving light to those in darkness, comfort to the sorrowing, inspiration and wisdom to all, out of their own Messiahship.



*"The only way to treat a fear is to deny it,
defy it, scat it, and do with resolution the thing
it says you must not."*

—Elizabeth Town,
In "Nautilus."



SPIRITUALISM.

By J. M. Peebles, M. D.

Written for THE OCCULT.

THOUGH quite generally misunderstood, Spiritualism is one of the mightiest truths of the ages. Its very foundation, as every trained thinker must see, is Spirit—Spirit, pure, conscious, life-imparting and eternal: Spirit immanent alike in the infinitesimal cell, the unfolding bud, the glittering star, and the human soul; and human beings, being “made,” evolved in the “image of God,” are necessarily spiritual beings, reciprocally related to the spirit world. It is just as natural, therefore, for spiritual being, whether incarnate or discarnate, to converse, to respond one to the other, whether in the world visible or invisible, as it is for thought to telepathically respond to thought, or as it is for music to respond to music through the law of vibration.

Accordingly, Spiritualism is naturalism on the plane of spiritual consciousness; and, being natural, being in consonance with law, being adapted to the soul's highest wants, and being a demonstrated truth through the most undeniable phenomena, it is as certain to conquer as is the sun to “rise” or the stars to abide in the heavens. It must go on from conquest to conquest till in all enlightened lands it wears the victor's wreath. The mighty universe of Spirit can know no final failure.

WHAT IS THE USE OF SPIRITUALISM?

As well as what is the use of rains when a drouth has parched

and withered the waiving grain fields. As sensibly ask, What is the use of a new-born babe? that for the time being neither sows nor reaps. Every intelligent person must admit that all truths, whether scientific, moral or religious, are blessings to humanity. But to more clearly illustrate, permit me to relate a brief personal experience. In my earlier years, seeing "through a glass darkly," I was a preacher; and, called upon to attend the funeral of a beautiful and only child of fond parents, some five years of age, I selected for the text, "Have faith in God." The sermon finished, and the casket lid lifted, the relatives and parents stepped forward for a last look at the form beautiful, though cold and silent. The father, stooping down, kissed the icy lips, burst into tears and wept as though his great father-heart would break, exclaiming, "I can't give you up and see you put into the cold ground. You were all we had—all we lived for. Oh, I can't give you up, my dear Willie—I can't! I can't!" Never did I see a man cry as did this tender father; but the mother stood pale as the child-corpse itself. Not a tear! There is a soul-sorrow too deep for tears. Turning to me and trembling with deepest emotions, she said: "Oh, my pastor, you've spoken to us beautifully about faith—faith in Christ, faith in God, and faith in immortality; but my aching, mourning mother-heart demands something more than faith. Tell me what you know—Oh! tell me what you know about the future world! Where is my child who loved me so and clung to my breast in the moment of dying? Will he—Oh! will my darling live again? Will he know me beyond the grave? Shall I know him? Will he be our own little Willie over there, or will he in form grow to manhood? Oh, I do—do want to know. Tell me then, O my pastor, what you know about the future world—about the next life—if there be one!"

Embarrassed, I stood before these heart-broken parents and this congregation, as dumb as Egypt's sphinx. I was a theological know-nothing, touching life beyond the tomb. I had not then followed the apostolic injunction, "Add to your faith knowledge." I had not become a Spiritualist. A few years afterwards these sorrowing parents became joyous Spiritualists, enabled to trustfully say: "The lamb taken from our fold was transferred to the fold of the Good Shepherd—from our home circle to the gardens of the good angels, to be cared for and educated by those heavenly teachers whose presence makes radiant the homes of the glorified. We are resigned, and he is happy coming to us, as he does in sweet dreams and visions. Oh! this blessed Spiritualism!"

EDITOR'S NOTE: Dr. Peebles is an old pioneer and veteran worker in the cause. Although 85 years of age, he stands as straight

as an arrow, towering far above one in his six feet of splendid manhood. His voice is strong and full, and he speaks with a force and energy of a far younger man. It would be well if some of our young advocates would profit by the life of this grand old man. At the present writing he is on his way for the fifth time around the world, unaccompanied by anyone. This is one of the greatest feats ever accomplished. Long live the old doctor!

MISSION OF THE OCCULT.

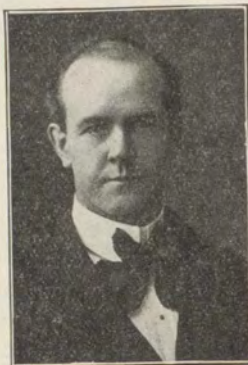
By Lyman C. Howe.

Written for THE OCCULT.

AS The Occult is launched upon the psychic sea, the waves it must arouse will reach to the remotest shore, where consciousness waits to interpret. No one can measure the possible good it may accomplish. But it may not be all good. The variety of thought from different writers may conflict and cause misunderstanding among readers. But, if all read with the idea of a generous freedom of expression, and a toleration of all differences, recognizing that no one is perfect, and error is common to all shades of human life, and a candid view of each, and a kindly effort to select the good and true, and credit all with good intentions, the most kindly feeling towards all may prevail. Your field is practically limitless, and all varieties of thought are essential to the complete and fair treatment of the questions that come before your readers. May your advent be auspicious, your labors successful, and the spiritual fruits you cultivate bring forth an abundant and beautiful harvest.

*"I would rather be a tramp in spiritualism
than an angel out of it."*

—Anna L. Gillespie.



IN THE PATH OF PROGRESS.

By Will J. Erwood.

Written for THE OCCULT.

PROGRESS is the keynote of the Universe, and it is only by conforming to, or harmonizing with, the vibrations of that keynote that we, as individuals, may unfold to the degree that is fitting to so important an object as the human soul. Everywhere is to be observed the evidence of the most intense activity—an activity which bespeaks the elimination of the obsolete methods of procedure, and the introduction of the practical—and as a result old concepts are passing away, and in their stead are coming the newer and broader conceptions of life and its meaning.

Without eternal progress there must come stagnation, and scarcely a thinker, today, will admit the possibility of such a thing as absolute inertia or stagnation in a universe so manifestly active as the one in which we live. Life, activity, motion, and progress are everywhere; in short, it is my belief that we are in the path of progress and cannot well escape the influence of that vast world movement, which, despite the groanings of those who would stay the wheel of forward growth, denotes the upward trend of the human family; and, with each new innovation there comes into life an impetus for growth that is sweeping everything before it with a rapidity never before paralleled in history.

Everything moves forward—religion, science, education; there is

in the very diversity of thought and view the element which furnishes the motive power to propel the human forward. The law of cause and effect is immutable.

The invincible human, who has so long struggled under the great load of ignorance, is breaking the shackles which bound him, like Prometheus of old, in slavery; he is throwing off the chains forged upon him by an almost obsolete system of fetish worship, and shouts aloud for freedom—for liberty. This is the cry of the God stuff in man which seeks to be heard.

Everywhere there is a growing desire for liberty, but in that desire it is not alone freedom from physical slavery that is demanded, but liberty, mental, intellectual, and spiritual, as well as physical, and nothing short of this will meet the requirements of the age, or satisfy the needs of this soul man who has just escaped from the fetters under which he has groaned for ages. Any phase of liberty which does not embrace, mental, intellectual and spiritual freedom, cannot be considered of lasting benefit, and therefore only serves to debase the persons who come under its influence.

No, the soul stuff in man is becoming thoroughly awakened, and the demands thereof, will be satisfied with nothing short of complete emancipation; there must be accorded to the individual, male or female, the right to live a complete, normal life, and this can only be when every attribute is unfolded to its highest degree; in fact, to each man must be given a man's chance—to each woman a woman's chance in the world, in order that the fuller, truer life may be lived.

That this can only be the result of the evolution of the higher consciousness of mankind is true, is a fact fully realized, and to this end, that the higher consciousness may be unfolded, that great surge which has been sweeping man into the path of progress has, by degrees, forced upon him the realization of the necessity of discovering, and controlling, the forces of his own being. As a consequence, never before was there such widespread desire on the part of the masses to become more familiar with the inherent forces in man.

And that this desire might be the more fully gratified—the demands of progress more fully complied with—it became necessary to relagate many of the old customs, and views of life, to the background. Innovations began to creep into the scientific world; courage was infused into the men who had a message for the world of men, hence science grappled with the old-time theology and fought with its adversary for the fuller recognition of the self-evident facts of nature. One by one the old positions were found untenable, and religions were forced to become more and more tolerant as science demonstrated the truth of many of its boldest assertions. Result: Progress.

Then the science of education swung into the van and began to broaden out, setting its stakes farther and farther away from the narrow circle in which it had been wont to cavort, and the common people found education accessible to them. One of the greatest possible steps in advance were taken when it was determined that woman should receive like education with man. Perhaps no other move was as far-reaching as this, for it marked the breaking down of the barriers which had stood in the way of progress, through the enslavement of one-half of the human family.

There can never be true development when but one-half the sphere grows and adds weight to itself—'tis only when there is normal, general growth that symmetry, beauty and power is manifest, hence with but one-half of the human developed, there was only discord and misery.

With this step came the breaking of the shackles which bound woman as slave to man; it was recognized that woman was a soul as fully as man—that there was no high nor low—no superior, save as greater use was made of the spiritual forces of being. The theological concept of the inferiority of the feminine began to recede from view, and in its place came a nobler, purer, sweeter view of womankind. Today, as a result, the souls who stand in the path of progress, see woman as the equal of man, and stand firm in their demand that the mistakes of woman be not regarded as less retrievable than those of man, and that the theory of two moral codes be abolished forever—that the idea that there can be one code of honor for man, and another for woman, be relegated to a well-deserved oblivion.

With this advancement of woman, from the position of chattel—so long held by her sex—to a place at man's side as an equal, intellectual, moral, mental and spiritual, has sprung much of the newer and more humanitarian concept of life which now characterizes the thinking world; and with this recognition of the inherent possibilities of womankind has come a higher hope for the future of the human race.

Because of all of this, our concept of the power that runs the universe has broadened, and we no longer talk of the wrath of God—his jealousy and vengeance—but rather of the inherent divinity in man; we try now to see the good, the true, the noble in every specimen of the human family, and we treat them more as men than ever before.

It would be impossible to outline the progress of the great human family in so limited a space as that accorded this article, but something of an idea can be gathered from a comparison of the status of the religious world of less than two centuries ago, and today.

Less than two centuries ago, to have questioned the divine authority of those who were prominent in the theological world would have meant to bring a whirlwind of wrath upon the unfortunate head of the doubter, and result, in all probability, in having the individual's tongue bored through, and a heavy fine levied upon him. The man who dared to think was pounced upon by authorities, ecclesiastical and civil, with a malignant hatred which beggars description; and the woman who dared to think in that age, for her no debasement was too severe, for there were serious questions as to the probability of her having a soul.

Today this is changed; the world is demanding thinkers; thought is recognized in its potent influence upon the lives of men; it is placed under critical analysis, and the power of suggestion is used in dealing with the infirmities of mankind. A premium is given for high thinking, and in the race for the reward of high thinking there are none more fleet than the swift thinking, intellectual Atalantas of today. Truly it is a good sign—the sign of progress; in the flaming crucible of thought the barriers, which so long stood between the human race and growth, are being burned away.

Thus, from the pessimistic age of dogmatism, creedalism and ignorance, in which man was regarded as "a mere worm," and woman as less—as the element upon which the worm fed—we have turned to this new age of optimists in which we recognize every human soul as being, as Andrew Jackson Davis has so well said, "A repository of infinite possibilities," and today we see the God Germ in every man, woman and child, knowing full well that, sooner or later—but surely—the God stuff will manifest itself in no uncertain manner—and this will spell emancipation.

And so we say to man everywhere, be ready; get close to yourself and learn what there is in your economy. Purge the channels of the mind, that the proper thought force may flow through and bring the fitness which is necessary before your progress can be as fully assured as is desirable. Take an introspective view of self and learn what a wonderfully composite individual you are.

Get the lessons that life contain—for everything is a lesson—and put them into practical application in everyday life. Know that every individual thought which passes through the channels of the mind has a potential force which may be used for good or ill, and know that in the great scheme of progress, Nature recognizes but one religion, and that is the **religion of use**. It is only when we abuse the forces of being that pain comes, therefore, to have peace in body and mind, one must conform to the law of use. Do this then and get in the path of progress, for progress means knowledge, and knowledge is power.



WISDOM AND HOW TO ATTAIN IT.

By May Kellogg Sullivan.

Written for THE OCCULT.

WISDOM and knowledge are not identical. Today in the western world, knowledge is the most sought because it will quickest bring gold, the greatest desideratum. "Knowledge is power," it is said. It is a gathered-in harvest of ideas, backed up by the objective senses.

A knowledge of geography is furthered by seeing the country like a map spread out before the eyes, and a knowledge of music is gained by the use of the ears and hands as well as by a study of books. The individual mind is taught from infancy to reach out in all directions for objective knowledge, and premiums are offered to those who can absorb most. Premiums of high salaries, high stations and high-sounding titles, ad infinitum, are tendered those whose brains can easily, or by force of will-power, contain most of objectiveness.

Knowledge, then, fills the mind to the entire exclusion of wisdom, which, like a shy wild flower, thrives best in quiet seclusion.

Wisdom is ripened intuition—soul-sight. Wisdom spies Truth in the distance. It is able to foretell the outlines of destiny. It has its own out-runners or scouts upon the trail to report to headquarters the truth concerning things of vital importance to its possessor. Like a sentry upon duty, its mission is to guard from danger, and, like

a friendly guidepost, to point out the most feasible route to desirable destinations.

But its still small Voice in the Silence must be heeded to be often heard. If disregarded, it remains silent; if courted, it quickly responds. We are told to ask and we shall receive, seek and we shall find, knock and it shall be opened unto us.

But how to ask, seek and knock, and what for? That is the question. Probably over no Biblical statement has there been more miserable stumbling than over this one, because no definite object of research has been mentioned, and many are left entirely in the dark as to the manner of asking and the things to ask for. Men are everywhere seeking, under cover of this promise, for the most unheard of things, and then berating the maker of the statement as untruthful, simply because they have prostituted the promise, imagining it to cover ground which it was never intended to cover.

Neither do they honestly seek Wisdom in the right way. By great objectiveness or worldly knowledge, they are made stubborn, unyielding, and everything but passive.

Wisdom demands passivity in its earthly agents. Wisdom comes from God, and must be heard above the clamor and din of the many disorganizing influences by which the civilized individual of the present age is constantly surrounded.

God must be heard in the still, small Voice. In the noise of the battle of life, amid the turmoil of warring environments, the ear of the novice will never catch the meaning of the Voice. Only in the Silence can this Voice be heard. Only in the stillness with our own hearts can we knock at the door of Wisdom and receive reply. To wait for hours or days, if need be, to often lose our objective selves in quiet meditation upon our beds, letting Omnipotent Wisdom filter into and through our subjective minds, which never sleep and never die. To cease resisting, planning, fretting, thinking and even praying. Simply to listen—nothing more. If, in the act of listening, sleep overtakes us, well and good; it may be the mind of Wisdom to make our acquaintance in this manner.

To wait, to listen; this is Concentration. To concentrate against objectiveness, this is the desirable attitude of mind. To put out all worldliness, to thrust away from us all longing for the things of Time, making room for the entrance of Wisdom. Then will Wisdom enter. Given a warm welcome, and the confidence of its host, Wisdom will remain, or quickly return upon request of its entertainer when occasion demands. Infinite Wisdom includes all earthly Knowledge. Those who learn how to acquire Wisdom will not lack Knowledge; for, as their day, so shall their strength be. As they need it, will it

be supplied. All may not become scientists or seers, but all may meet and clasp hands with success.

Success in some form may be theirs. Success must never be measured by money. Neither can one gauge success for another. Only God can know a man's successes, for the latter pertain to the heart and mind as well as to momentary values, and none but God is able to read hearts.

Truth or Wisdom has various ways of manifestation. To some, the clairaudient voice, clear-cut and silvery, in the stillness of the night, is sent to warn, console or command. To others, whose soul-sight is more nearly perfected than their soul-hearing, there appears instead of the Voice, its counterpart, a vision, luminous, bright, electric, accompanied by a vivid sense of interpretation, which leaves no doubt in the mind of the beholder as to its meaning and application.

Others again are given to see beside them the invisible forces, who, being always near, cause subjective eyes to behold them for help, encouragement, and comfort.

A little boy, four or five years old, living in San Francisco with his mother before the great earthquake and fire, had a remarkable experience. For some days before the disaster he ran, at intervals, to his mother and, clutching at her dress in terror, exclaimed: "Oh, mamma, mamma! the big fire! the big fire! Come away! come away! quick!"

But his mother laughed at his fears, and put him off, saying, there was no fire. Repeatedly this happened, until at last the holocaust occurred.

This boy of four must have seen the reflection in the astral light of the conflagration so soon to overtake their city. He was not old enough to romance, as an older child might have done. There was certainly no object, for his mother constantly made light of his fears; and none like to be made appear foolish, not even children. How else can this be explained?

A young lady friend of the writer had a strange experience about the same time. Living in East Oakland as she did, and wishing to hear a celebrated operatic singer in San Francisco, but residing too far away to reach home after the opera, it was planned that she should, after attending the performance with friends, spend the night at one of the elegant family hotels in that city and return home the following day. During the morning preceding the entertainment, and while still at home, the young lady, in the presence of her mother in their parlor, suddenly and distinctly saw the form of a man standing beside her and close to her right side. He was dressed in dark clothing, but she has no recollection of seeing his face. She sprang

to her feet and ran into the hall, but he was gone; neither had her mother seen anything of the form.

The young lady was greatly affrighted and felt the nervous shock for some hours, but refused to take any stimulant other than ordinary food and drink at table. She is a particularly sensible young lady, of strong, robust physique and temperate principles.

That evening she attended the opera and, as had been planned, spent the remaining hours of the night at the hotel before mentioned, her room being upon the seventh floor.

At 5:13 a. m. of the next day the great earthquake shock occurred, terrifying beyond description all who fortunately lived through the disaster. The young lady in question remained in bed, though awakened from sound sleep, until the awful quaking had ceased, even though the roaring, the crunching of timbers and falling bricks and mortar convinced her that the house was falling above her head. She then rose, dressed herself fully and made her way into the hall. She glanced into other rooms and found that the entire north end of the building had fallen out. Heavy iron radiators were broken and twisted like copper wire, and plastering and debris lay everywhere in heaps around her.

With this she returned to her room, packed her belongings in her suit case as usual, and quietly made her way alone down stairs (no elevators being in operation) and out of doors, reaching her East Oakland home safely after many hours amid all the horrors of the conflagration which followed.

In relating the circumstances to the writer, the young lady did not mention feeling frightened while in the hotel during the earthquake nor afterwards. On the contrary, she never felt more calm in her life, and cannot explain her lack of fear at the time except on the ground, as she laughingly says, that she did know enough to be frightened, and that in the face of the pandemonium around her!

Who can say that the form of the man she had seen beside her the day previous in her mother's parlor was not the form of one who, being her protector and invisible helper continually, did not appear upon this special occasion to assure her of his care in the approaching holocaust? Did he not dull her fear, supply courage and coolness of nerve, giving her strength and judgment with which to escape unharmed?

Many may think this the wildest of theories. If so, they may formulate their own. Enough to say that the writer has known the young lady for years and vouches for the veracity and high social standing of both mother and daughter.

Last winter the writer was living in Oakland, Cal., but friends in San Francisco persuaded her to move to the latter place, and she

did so about April 4th. Here she lived for two weeks, feeling more and more discontented each day. She had lived in this city many times before and enjoyed it, but now nothing seemed pleasant. In fact, she became so unsettled that she was on the point of returning to Oakland.

One night, while lying awake in bed and turning the situation over in her mind, wondering what she had best do about remaining, she heard a voice distinctly say, "Next week," followed by the words as forcibly impressed as though spoken, "it will happen." She was wide awake and turned the sentence repeatedly over in her mind, wondering what it meant. "Next week it will happen." No fear of catastrophe entered her mind. She only hoped it was a favorable reply to a business letter she had written, and for which she was waiting. The idea came to her that something important was about to take place.

During the day following she went to Oakland and made arrangements to move back to that city, promising to take charge of a friend's home for a week in her absence, after securing rooms in which to live later a few blocks away.

These were situated in a house of thirty rooms so filled with people that she could not yet secure the front one she wanted on the second floor, but if she so desired, the landlady said, she could have a place upon the third floor temporarily. It was agreed that when her friend had returned she was to move into this house.

Two days later, on the morning of April 14th, which was Saturday, she left San Francisco for her friend's house in Oakland, leaving her trunk and other belongings in San Francisco. All day Sunday it was impressed upon her mind that she must get her trunk across the bay to Oakland, but not until evening did she give the transfer company orders to that effect.

On the afternoon of April 16th the trunk was delivered at her door. On the afternoon of April 17th she made a trip across the bay to San Francisco for the few remaining articles belonging to her there, including quite a sum of money in the postoffice, returning to Oakland at 4:30 p. m.

Sitting beside a stranger lady on the ferry, she told her that she never felt so relieved and glad to leave a place as she was now at leaving San Francisco, though she had many times lived there in former years and enjoyed it.

The next morning, April 18th, at 5:13 o'clock, occurred the great earthquake shock which destroyed San Francisco, and shook central California almost from its foundations. Nothing so terrible has ever occurred in this country, or any other in modern times.

Two rooms adjoining the one occupied by the writer in San

Francisco were completely crushed by falling chimneys from a tall adjacent building, and furniture and timbers were driven far into the ground.

The rooming house in Oakland in which she had secured rooms was lifted bodily from its foundations and then utterly collapsed, so that it had to be immediately taken down and its site cleared.

The room in which she had been staying previous to her two weeks in San Francisco was also badly damaged by falling chimneys crashing through the roof near her bed.

But the writer was unharmed through all. She lost nothing, not even a pin's worth, and felt exceedingly grateful, as she always will, for preservation, regarding the spoken warning of the week previous as the voice of Wisdom sent to warn her of danger, which, though so terrible, was not allowed to unduly alarm her.

By this Power she was induced to move to Oakland, partly by making her dissatisfied with her environments in San Francisco, and partly by opening a safe refuge in her friend's home in Oakland.

All her life long she will consider her preservation due to this most natural intervention of a Higher Power, which is always ready and willing to succor its earthly children if they will listen. If they will but make themselves passive to hear what the Voice from the Silence says to them that Voice will surely call, or if not by the spoken word, Wisdom will show by picturing future events in the Astral Light those things of greatest moment to each soul.

For ages past Orientalists have been teaching the attainment of Wisdom, but the Western World has been too much occupied with materialism to take note of what Indian Yogis taught.

An overweening conceit which speaks of the people of India as an "effete civilization" has closed the ears and blinded the eyes of Western students to much of great value which might be learned from this same despised people.

For centuries certain men in India have devoted their whole time and attention to the highest development of the human race. They have found that the atmosphere about us is charged with a principle, or force, which, if appropriated by man, will supply all needs.

This force, called Prana or Asbsolute Energy, must be intelligently drawn from the air we take into our lungs. It is not the air, but a constituent part of the air surrounding us, and Indian Yogis teach and practice the art of proper breathing, which, when intelligently done, makes for perfection of the human organization, physically, morally and spiritually.

The Rythmic Breath, the Psychic Breath, and numbers of bene-

ficial practices are taught by Yogis, as well as much else both new and strange to a Western mind.

Pilgrimages of Yogis in India are annually made to the mountain fastnesses of the great Himalayas, where, amid perpetual ice and snow, without water, and with little food, in tents these adepts live for weeks in the rarified atmosphere which at this stage of their psychic development supplies them with whatever they demand.

With psychic breathing, religious rites, and occult practices known best to themselves, they climb higher and higher into altitudes which are sure death to the ordinary human being, but which to them mean increased adeptship, spiritism and power.

As Western students we may not visit the Himalayas, but we can open our minds to Truth, and honestly and earnestly seeking it, we shall without doubt find it.

The subjective mind and the soul are one. As the former, it never sleeps; as the latter, it never dies. The objective mind is also essential, but must simply counterbalance the other.

The subjective mind knows. It is a part of God, but unless it is acknowledged and encouraged, the objective senses will crowd the soul to the wall, like weeds in a garden of violets.

Materialism will then follow. A materialism so dense that even the soul's existence may be denied, and thus may God be unrighteously mocked.

Let us cultivate the attainment of Wisdom. Let us open our minds to receive Truth, and our hearts to the revivifying impulses of Love, that we may, with all our might, mind and strength, advance the things of the Spirit.

"You cannot wrong another without wronging yourself."

—Mariam Carpenter.

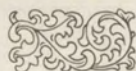
Love and Me.

By Mrs. Dan. M. Davidson.

When storm clouds gather, darling,
And the way seems dark to thee;
Oh! then; remember, sweetheart,
To live for love and me.

The storms will often gather,
When the way seems bright to thee;
Oh! then; my darling sweetheart,
Just live for love and me.

Oh! see! the sunlight's breaking,
The clouds will drift from thee;
And when old age comes creeping on,
You'll live for love and me.



Woman's Power, Capabilities and Influence in the World of Affairs, and the Interest of Same to Humanity.

By N. H. Eddy.

Written for THE OCCULT.

IN the above subject for our consideration there is suggested or embodied much that goes to make up the results for either good or ill in the great warfare of life's experiences as regards each individual. By the rights of birth and the natural impress of nature's universal forces, what authority is there vested in any living being to deny woman her suffrage, a vote or voice, in all things and matters which tend to interests or welfare of humanity? There should be none. Influence—what is it but a moving or directing power, a something that acts upon, persuades and gives an instinctive feeling or impulse towards accomplishing some desired result? Has not woman come into the possession of her knowledge, her abilities and capabilities, power and influence, by and through the same principles of nature's universal laws that man has been, or was endowed, with at his birth? That being the case, then what reason is there why woman should not have the same franchise that man has, or be granted equality in all that pertains to the interest of man or woman, just in accord with the natural impress of nature's forces that are granted an expression in the world of affairs, by and through the universal laws which govern all life, be it male or female? Nature is law, and law is God. Worship Nature, abide its laws, and fear not its rod. This is a world of progress and unfoldment. Time is ever marching onward in its ceaseless rounds of motion, and new developments are constantly being brought to the light and understanding of the human race. These are but the working of natural law and principles in the vegetable, animal or human kingdom, be it male or female, in expression of life's experiences, hence as woman comes into life's existence through the

same natural principles and laws that man comes into life and is governed by, also in accord with these same principles is endowed with capabilities and possibilities, which through the same tenor of cultivation gives equal or sometimes greater expressions of ability, why, then, should they not, by the rights of birth, be accorded the same franchise or suffrage, and have an influence or power, a voice in all matters of interest in the world of affairs or welfare of humanity, when they, as well as man, are under man-made laws of the country? Some of these laws are nothing but a curse to both country and humanity, and in many instances the mothers of these men that help bring into existence these laws which entail suffering upon humanity, are oftentimes the greatest sufferer. I refer to the intemperance of liquor selling and drinking, same being a great obstacle and hindrance in the progress and development of the soul or higher attainments in life's possibilities of unfoldment.

I say that it is but justice and right that woman should have a voice and vote in those matters which wield an influence or directing power in the interest of not only their sons and daughters, but also to help all of humanity to gain higher attainments. Woman's power and influence in the world of affairs, or interests of humanity, is great—yea, Infinite, almost—when given their rights in voicing an influence to help place all of humanity in a position of thought and understanding relative to the higher attainments of life. It is not necessary that all should voice exactly the same line of procedure, for there are many spheres or lines of usefulness to which they can devote their attention; it need not be wholly along or upon the lines of political economy of such affairs, for some might gain an acknowledged force in the social and domestic lines. There are others who can achieve a standing or attainment in the intellectual fields of culture, others in art, music, science and many other points of interest, wherein they not only would or could become proficient, but also help some struggling soul along the lines of life's progression.

But in looking for a moment into the lines of the past history, what do we see but the shackles of bondage and servitude, in which woman has had to share the greatest part in some form or other, and many times has there been those who have passed the history of life's experiences in bondage, during almost all their period of this existence, because the man-made rule has helped to keep them in either or both mental and physical bondage and servitude. Yet, little by little, the Star of Progress steadily rose till it has in a measure gained an influence on, or a little above, the ascendant in life's progress and unfoldment, and this star is still gaining an added impetus in its movement towards gaining a position nearer the zenith each year of life in the world of progress.

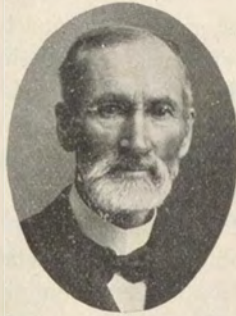
And what has been the means to the end towards this achievement in the world of affairs, as regards the liberation from mental and physical bondage of woman, but the indefatigable efforts of woman in behalf of the interest of her sex?

I refer to such women as Susan B. Anthony, Elizabeth Cady Stanton, Anna Shaw, Lucy Stone, and many others who have labored long and earnestly in the cause which was near and dear to them, and it is through their untiring efforts that the achievements of the present day have been attained in regard to the rights of women.

Woman has a mighty power or influence in many ways in the world of affairs, and many times is it the case that through their keenly sensitive, intuitive mind and nature, they grasp ideas and the trend of conditions, that man stops to reason out, yet oftentimes loses a point that woman grasps through her quick insight, and makes use of to her own and others' best interests.

Woman has a soul, and what reason is there why she should not have the privilege of expressing the attributes of that soul which nature has endowed her with as an equal with man. Why not woman as well as man voice or tender to humanity her ideas and suggestions, relative to the principles, laws or legislative acts, which from time to time may be brought before the people, either for good or detriment, as the case may be? I say that woman should be accorded equal rights with man in voicing a decision as to what results shall be in the problems of life's affairs, or that which is of interest to humanity. Has not woman been the mother of the greatest men in the world of affairs, and in many instances has it not been the fact that she has struggled side by side with man in attaining some of the ablest achievements in the history of life in the past, as well as the present, all of which has redounded to the advancement and history of humanity? Look at the history of Joan of Arc, and note what she accomplished in her day and age. Look at what has been gained in the interest of woman's rights and privileges in this great land through the love, and sympathy, persistence and earnest efforts of Susan B. Anthony, the famous champion of woman's rights, and to her, the typical leader of the cause she espoused, is due much of the honor and success that has been gained to woman, as a worker for the interest of humanity, during the past as well as in the present age of affairs.

Susan B. Anthony will ever live in history as one of America's greatest women, one that was ever true to her convictions and to the cause she loved; also in the interest of humanity did she wield a power and influence which will never be forgotten, and, while she has passed from the physical to the spirit realms of existence, yet her aim and efforts will still be in the interest of human progress.



TELEPATHY AND OCCULTISM.

By Lyman C. Howe.

Written for THE OCCULT.

THERE is much loose talk about the Occult, and some extravagant claims set up for its special devotees. So, too, with Telepathy, which is regarded as one of the manifestations of Occultism. Insofar as it is not understood, it is a hidden process. In astronomy a star is occulted when it is hidden from view by a planet, or the moon passing between the star and the eye of the observer. In metaphysics it is loosely used and recklessly defined. A. P. Smith, in the Occult World, thus defines it:

"Occultism is not merely an isolated discovery, showing humanity to be possessed of certain powers over nature, which the narrower study of nature from the more materialistic standpoint has failed to develop; it is an illumination cast over all previous spiritual speculation worth anything, of a kind which knits together some apparently divergent systems."

Taking some of the "illuminations" and explanations presented by this Oriental system as a standard by which to judge it, the mystery becomes more obscure.

Whatever is hidden, secret, not understood, is occult. As soon as it is understood—illuminated—the causes and relations of things made plain—the occult feature disappears. Once the raising of water

by means of pumps was a mystery. I think it was Aristotle who invented the explanation that "Nature abhors a vacuum." Hence, when the pump is worked, and the vacuum made is at once filled with water rushing up from below, contrary to all the ordinary habits of nature, the mystery was solved by this strange assumption that "Nature abhors a vacuum." But this explanation needed explaining. Is Nature a gigantic person, with passions and prejudices, conscious of the presence of a vacuum which she abhors? Then by what means, what operation of causes, does he proceed to fill it? To a modern philosopher it seems strange that any rational thinker could have been satisfied with such an explanation. Today the operations of a pump have nothing of the occult in them. To the untutored savage, eclipses are awe-inspiring mysteries; the manifestation of displeasure of some offended god. Today the preponderance of Christian teaching includes that of Special Providence. Even in cases where the operative causes are plain and simple, like the shooting of a President, or destruction of a vessel at sea, when a hundred human lives are sacrificed to the hungry waves. Not much illumination in this.

Nature appears to be an infinite Arcanum, whose mysteries challenge us at every turn. Here and there we tap a prominent point and get a few of her surface secrets, and these extend our views by many suggestions of the underlying march that await investigation, and every new revelation that compensates our efforts opens wider fields and richer promises for the future. Since electricity and magnetism began to be questioned by experiment, they have yielded wonderful stores of intellectual wealth and economic advantages. In these there is much that is yet in the occult. That a magnet will attract at one pole what it repels at the other, is well understood. But what causes this singular action is not so clear. We may infer that an invisible aura surrounds the magnet, which acts in two opposite directions, and by its motions draws at one end and pushes at the other. But, as we cannot see it, nor feel it, or take any cognizance of it by our senses, we can only judge by effects and guess at causes. Nevertheless, we can use the magnet to propel the trolley and many other applications. In Spiritual science, to be reliable, we must follow the tried methods of inductive investigation. This requires all the facts possible to verify, compared and studied in all their bearings and relations. The moving of a ponderable body without visible agency may startle and convince, and that alone proves nothing but the presence of some dynamic agency hidden from our senses. It may, or may not, be intelligent or conscious. These spasmodic demonstrations are evidence of hidden energy different from the ordinary, and regular operations of gravity, electricity, magnetism,

etc. But there may be factors in the occult realm of electricity that, when understood, will explain all such phenomena. But when these strange phenomena present intelligence, as well as power, and can be interviewed, and give consecutive and orderly messages of a strictly human character, what can explain them but the theory that supposes the presence and active direction of individual human intelligence? Before closing the case and accepting the conclusion as proven and settled, the scientific spirit demands that we exhaust every other resource to account for the facts. Coincidence, telepathy, ether vibrations, subconscious action, the assumed double, and all other assumptions that have any show of plausibility, should be tried, and, if any of them be found adequate, give them the full force of all that they can logically sustain. Telepathy has, perhaps, been more extensively tested, and is accepted with more confidence by scientific investigators than any other occult manifestation. It had a hard battle to fight to establish the existence of its phenomena, and when that was accepted, the how and wherefore were still in doubt.

That two persons, a hundred miles apart, express precisely the same ideas in the same words, may be regarded as a striking coincidence, without any explanation or theory as to cause or causes of the phenomenon. That there should be a hundred such coincidents seems to demand some further explanation to cover the facts of occult causes that operate with some regularity. And when two persons, by previous arrangement, communicate intelligibly, giving and receiving verbatim messages, though a hundred miles apart, mere coincidence is apparently inadequate to explain.

Mr. J. Arthur Hill, in the *Annales des Sciences Psychiques* (Paris, October) expresses his ideas and doubts in a way to invite close analysis, if not criticism. Admitting telepathy as an accepted fact, he denies that it proves anything except that "there has been communication between two or more intelligences"; and then he asks, "How has this taken place?" and answers, "We do not know." "Every hypothesis of 'cerebral waves' and 'ether vibrations,' in the conception of telepathy, is absolutely illegitimate." This statement may well be questioned. Cerebral vibrations are commonly accepted as undisputed realities; and "ether waves" are so universally accepted in explanation of the transmission of light and heat from the sun, that no one seems disposed to question it. Why, then, may not "cerebral vibrations" and "ether waves" furnish a legitimate theory by which to explain telepathy? If they are legitimate and rational in one case, why not in the other? If telepathy can be positively demonstrated, and its methods logically established, it is but a short step across the threshold from telepathy to communication with

excarnate human beings. Here the field of discovery broadens into a limitless area, inviting our researches into ever-varying attractions, and yielding ever new discoveries, unfolding new wonders and beauties, and thrilling the reverent explorer with inexpressible joys, illimitable revelations, ecstatic thanksgiving, and love divine and all-sustaining.

When this stage is reached the doubting, hesitating negationist becomes a rational and happy Spiritualist, and the universe has a new language to his soul and this life, with all its confusion, suffering and sorrow, becomes an inspiring prophesy, setting its rainbows in the clouds that darken our way, and lighting the valleys of despair with hallowed visions and eternal splendor, and the earth becomes more attractive and beautiful than all the gardens of the gods or the rosy dreams and most enchanting pictures of eternal youth and blessedness.

"An honest God is the noblest work of man."
—R. G. Ingersoll.

ANCIENT BREAD.

A NOTABLE recent contribution to the archæological museum of the University of Arizona is a loaf of bread found in a cave-dwelling in the Superstition Mountains of central Arizona in 1879, and since that time in the possession of Herbert Brown, superintendent of the territorial prison. The loaf is undeniably bread, and without doubt is of great age. It was found imbedded in the ashes wherein it was baked probably hundreds or perhaps thousands of years ago. It had very plainly been wrapped in a cloth or mat, and the marks of the fiber of the cloth are visible in the dark, brick-like mass. Mr. Brown is of the opinion that the bread was made of mesquite beans.—From the Baldwin Scrapbook.

B. F. AUSTIN.

Benjamin F. Austin, whose portrait appears as a frontispiece in this magazine, was born in Brighton, Ontario, Can., September 21, 1850. Educated at Common and Grammar Schools and Albert College. Entered the Methodist ministry in 1871. Graduated B. A. in 1877 and B. D. in 1881, and was granted D. D. by Victoria University in 1892. In 1881 he was elected Principal of Alma College, St. Thomas, Ontario, which position he held till 1897, when he resigned and removed to Toronto and engaged in publishing books and magazines. Having become interested in Psychic Research and increasingly liberal in his views, he preached a sermon in Toronto, Can., in January, 1898, which led to the famous heresy trial, full account of which has been published in book form. He has since devoted his attention to publishing his magazine, "**Reason**," and books along liberal lines, and to the lecture field. His principal books are "Rational Memory Training," "What Converted Me to Spiritualism," "Woman, Her Character, Culture and Calling," "The Temperance Leaders of America," "Success and How to Win It," "Glimpses of the Unseen," and numerous smaller works. Over 50,000 of his books have been sold in Canada. Dr. Austin's services are in great demand as a lecturer, and he fills many of the most important pulpits of Spiritualism in America and speaks at the leading summer camps.

Among the pastorates of Dr. Austin since he became a Spiritualist, we may mention Buffalo, Philadelphia, Lynn, Mass.; Norwich, Conn.; Pittsburg, Pa., and Wheeling, W. Va. His lectures show the agreement of the spiritual philosophy with true Christianity and with reason.

Dr. Austin is now pastor of the Plymouth Spiritual church in Rochester, one of the largest and most beautiful in the city. The property cost \$100,000. The July number of "**Reason**," with his Conundrums for clergymen, and the November number, with his Dedication Sermon of Plymouth Church, were in great demand, speedily exhausting large editions.

—*The Editor.*

Written for THE OCCULT.

WELCOME.

*"A new star above the eastern horizon.
A new light in the intellectual heavens;
A new Harbinger of that coming day,
When men shall know the truth;
And the truth shall make them free.
Welcome! All light-bearers
Are human saviours."*

—B. F. Austin.

OUR OBJECT.

IN giving to the world The Occult, we hope to fill a long-felt want by supplying our readers with a purely spiritual magazine—something uplifting, something soul-elevating, something inspiring; something to help us in our daily walks of life; something that will teach us to be more loving, more hopeful, more charitable, more thoughtful for the feelings of others.

Something which will broaden the mind, and help us to open the narrow windows of the soul to the divine inflow, ever drinking in its sweet perfume. It is our earnest desire to bring to the many friends from far and near who have given words of cheer and good thoughts to our efforts, a joy forever. May it prove a blessing to all who read its pages; may it help us to help ourselves; may it develop our inner powers and direct us ever toward the great Infinite love, which is all wisdom and knowledge.

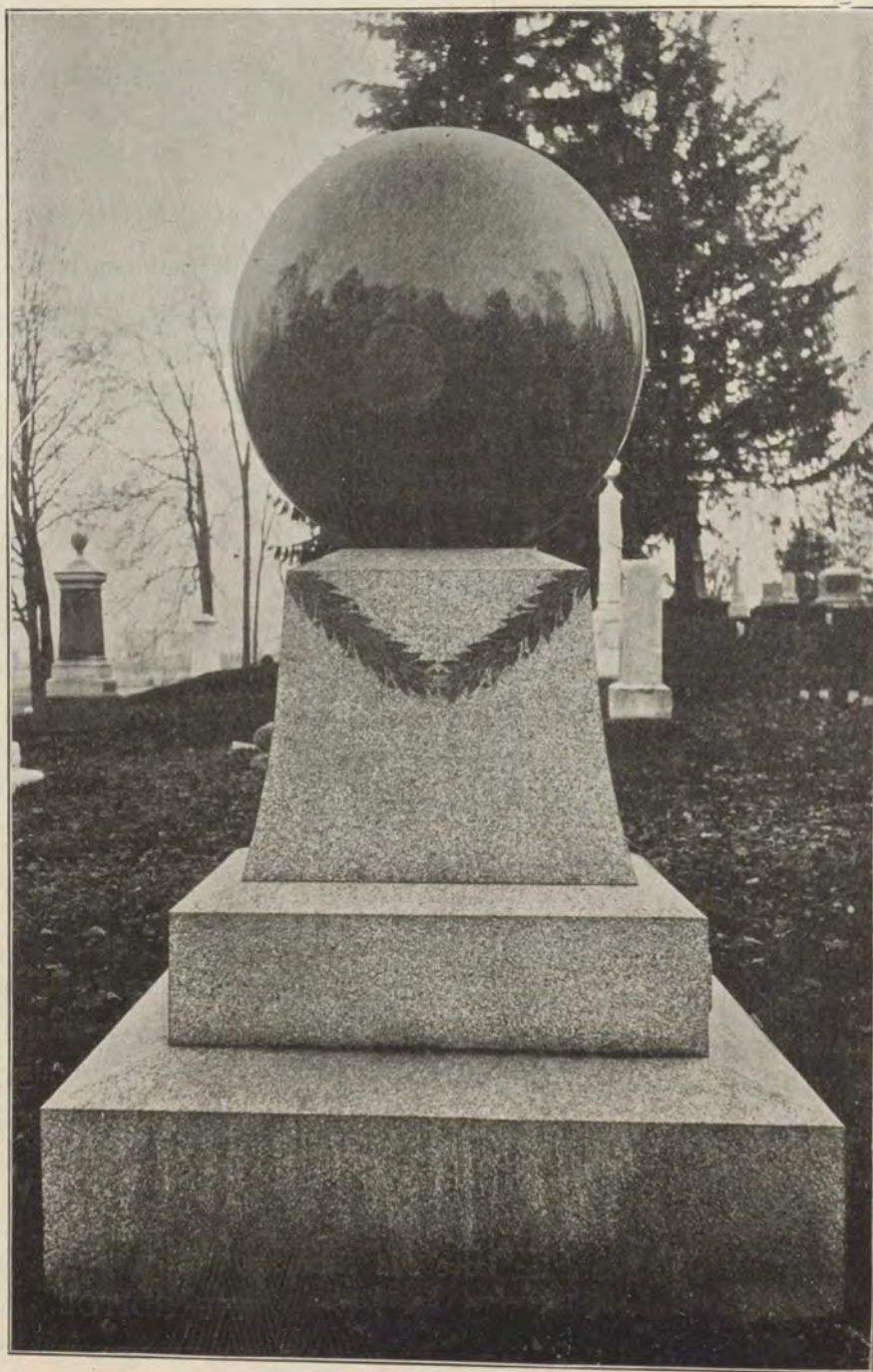
Oh! may it teach us to be gentle with the dumb animals, to speak a kind word to the tramp dog or cat, to give them a bite to eat. They, too, are God's loved ones.

Hoping the many friends of The Occult will give us a helping hand by sending as many subscriptions as they can and by sending a thought for its success. Remember, the thought is everything, and if you fail to send us your subscription, do not forget to send the good thought.

Prosperity and a Happy New Year to all.

Yours for Love and Harmony,

THE EDITOR.



The Museum.

In this department we hope to interest the Antiquarian, Pioneer, Indian, Historical and China, relic hunters.

A STRANGE PHENOMENON.

By Mrs. Dan M. Davidson.

WHILE on a recent trip to the beautiful little city of Marion, Ohio, I drove through the cemetery, "The pride of Marion." It was there my attention was called to what is known as the Merchant monument, which stands in the eastern portion of the cemetery. It was erected several years ago by C. B. Merchant, a local banker. The work was done by McDonald & Sons, of Buffalo, N. Y. It is made from the finest of Quincy granite, polished until it reflects like a mirror.

The design is a square base, upon which rests a large ball or globe, measuring 36 inches in diameter and weighing over two tons.

It was in the spring of 1904 some curious person discovered this sphere had slowly but surely revolved almost one-fourth the length of its circumference since the time the monument was erected. Careful investigation established the fact beyond a doubt, that the great mass of stone had indeed turned slowly on its base by some cause unknown to man. The unpolished spot seen in the illustration indicates where this great ball once rested in its socket, which was also unpolished. It was never fastened to its base. It was thought its tremendous weight and the two rough surfaces coming together would prevent any displacement. At the time of my visit, however, August, 1906, this spot was nearly half way to the top on the north side.

There are many conflicting theories advanced to account for the cause of this wonderful natural phenomenon. Some more superstitious than others claim the spirits of the dead are at work. But the most scientific theory advanced I find in a letter from Edward Orion, Jr., state geologist, written to Mr. P. O. Sharpless, one of the trustees of the Marion Cemetery Association, from which I take the following extracts:

* * * "The phenomenon which you describe is due to the unequal expansion of the different parts of the surface. Naturally the surface which is exposed to the south would become more highly heated during the day, than that which is exposed to the north, and naturally, also, the surface as a whole would be apt to become more highly heated than the die or bed on which it rested, as the latter is presumably larger and heavier than the sphere itself. Now if one part expands a minute quantity more than the other with each heating up, and contracts also in the same ratio on cooling down, there would tend to result a little creeping movement with each day's expansion and the ensuing contraction might not result in taking up against the displacement brought about by the expansion in the earlier part of the day."

"This would appear to be especially true when the two rough surfaces were together, but when the smooth surface of the sphere got out from the die, so that we have the smooth surface of the sphere in contact with the rough surface of the die, I should expect less motion per day than before. As a fact I would never expect any motion at all. But since motion has occurred there seems to be but one way of explaining it. As I see it, you have to regard the circumference of the sphere as lengthening out on one side more than the other, and this will tend to introduce a sort of a pulling strength between surfaces of the sphere and points on which it rests.

"Now if this pulling strain results in a motion of 1-100 of an inch per day it does not at all follow that the reverse contraction on cooling down would take up this motion which was brought about. It might even tend to produce a slight separate motion of its own.

Yours truly,

EDWARD ORTON, JR."

The phenomenon, to say the least, is a remarkable one and worthy the notice of all scientists.

The accompanying illustration was obtained through the courtesy of Mr. P. O. Sharpless.

*"I would rather be an honest man in hell,
than a hypocrite in Heaven."*

—Will J. Erwood.

JEWELS THAT LIVE.

Many Gems Known to Possess Organic Life.

REAL scientists now assert that precious stones possess organic life. It has long been known that opals and pearls grow dull when worn by individuals, and latterly rubies and the turquoise are found to share the same sensibility. Pearls are more indicative of the condition of the wearer than any other gem. Though this delicate stone lives longer than a flower, it seems to have a form of life, which, like that of the flower, loses color and brilliancy, and actually dies. Nor is this properly unfounded in reason. Science has latterly learned much concerning gems and their influence in the propagation of health and disease. These invisible emanations which surround the person wearing gems penetrate the interstices of the jewel and actually increase or decrease its brilliancy. The inference is a true one that rings and pins should be laid aside by the invalid. Even in good health it is better to give them a rest.—From the Baldwin Scrapbook.

*"I would rather be a friend to humanity than
to be queen over all the earth."*

—Mrs. Dan M. Davidson.

Humanitarianism.

*With loving sympathy this
page is respectfully dedicated to
the memory of a faithful friend
—my dog.*



DAISY "D."

AS I took my pen in hand to write along this line of thought, I remembered the words of Senator Vest, the grandest that ever fell from human lips. They will bear repeating over and over again, and I trust everyone who shall read the following lines may profit by them:

"The best friend a man has in this world may turn against him and become his enemy. His son or daughter that he has reared with loving care may prove ungrateful. Those who are nearest and dearest to us, those whom we trust with our happiness and our good name, may become traitors to their faith. The money that a man has he may lose. It flies away from him, perhaps when he needs it most.

"A man's reputation may be sacrificed in a moment of ill-considered action. The people who are prone to fall on their knees to do us honor when success is with us may be the first to throw the stone of malice when failure settles its cloud upon our heads. The one absolutely unselfish friend that man can have in this selfish world, the one that never deserts him, the one that never proves ungrateful or treacherous, is his dog. A man's dog stands by him in prosperity and in poverty, in health and in sickness. He will sleep on the cold ground, where the wintry winds blow and the snow drifts fiercely, if only he may be near his master's side. He will kiss the hand that has no food to offer; he will lick the wounds and sores that come in encounter with the roughness of the world. He guards the sleep of his pauper master as if he were a prince. When all other friends desert he remains.

"When riches take wings and reputation falls to pieces he is as constant in his love as the sun in its journey through the heavens. If fortune drives the master forth an outcast in the world, friendless and homeless, the faithful dog asks no higher privilege than that of accompanying him to guard against danger, to fight against his enemies, and when the last scene of all comes, and death takes the master in its embrace and the body is laid away in the cold ground, no matter if all other friends pursue their way, there by his graveside will the noble dog be found, his head between his paws, his eyes sad but open in alert watchfulness, faithful and true even unto death."

MANY, many thanks to the dear friends in Springfield, Ohio, who so kindly remembered the weak point of our editor, by sending The Occult a Xmas present of a beautiful little French poodle. We call her "Queenie," and she is a darling.

WITH THE CHEF.

Breakfast.

Grapes.	Cracked Wheat.
Poached Eggs.	Bread and Butter.
	Coffee.

Dinner.

	Cream of Celery Soup.	
Celery.	Cabbage Salad.	
Mashed Potatoes.	Green Peas.	
	Green Tomato Mince Pie.	
Orange Sherbet.	Mixed Nuts	Bananas.
Milk.	Cream Cheese.	Coffee.

Supper.

	Baked Irish Potatoes.	
	Bread and Butter.	Plain Omelet.
Apple Sauce.	Cake.	Cocoa.

We are indebted to the courtesy of Chef Levi, of Windsor, Ontario, for most of the following recipes:

Orange Sherbet—One and one-half pints of water, 2 oranges, 1 lemon, $\frac{3}{4}$ of a point of any sweet wine, 1-lb. of sugar, whites of 4 eggs, 4 dozen seedless raisins, a little red fruit juice.

Chop the oranges, lemons and raisins. Make a hot syrup of the sugar and water and pour over the fruit. When cool strain into a freezer, adding the wine and fruit juice; partly freeze. Whip the whites of the eggs and add to it; finish freezing and serve. A few slices of the fruit stirred in will greatly add to it. Use thin skin fruit, removing seeds.

Cabbage Salad—Take 1 very small head of cabbage, 1 stalk of celery, 1 small onion, 2 hard boiled eggs. Salt to taste. Chop all very fine. Add salad dressing and serve.

Salad Dressing—Home-made salad dressing is infinitely better than that we buy ready-made. One item about it not generally known, is: You can boil your dressing and it will keep for two weeks if tightly bottled.

Take 3 eggs, 1 tablespoonful of each, sugar, olive oil and mustard; 1 scant cup of milk and 1 scant cup of vinegar. Stir oil, mustard and sugar to a smooth paste, adding salt to taste. Add the

eggs well beaten, then the vinegar and lastly the milk; boil, stirring all the time until it becomes like custard. This can be used for any salad.

Hickory Nut Cake.—One cup hickory nuts, $\frac{1}{2}$ cup sugar, $\frac{2}{3}$ cup sweet milk, 3 teaspoonfuls baking powder, $\frac{1}{2}$ cup butter, 3 eggs. (Save white of one for frosting), pinch of salt, 3 cups flour. Beat eggs, sugar and butter to a batter, then add flour, salt, nuts, etc., and bake in a quick oven.

Omelet. Plain.—Two eggs, 1 tablespoonful of cream. Beat well together, salt to taste, and pour into a hot buttered frying pan. When set, fold over, when done turn onto a platter brown side up and serve.

Green Tomato Mince Meat.—Take 2 quarts of green tomatoes, run through a sausage grinder and cook 15 minutes, add 3 pounds brown sugar, 4 pounds seedless raisins, 1 tablespoonful of each; ground cloves and cinnamon; cook 15 minutes longer. Bake in a crisp crust. This can be canned for winter use.—Mrs. Ott.

Cream of Celery Soup.—Take 1 stalk of celery, 1 small onion, mince very fine; add 1 cup of cold water and boil until tender. Take a piece of butter size of an egg, put in saucepan; add 2 tablespoonfuls of flour; put on the stove and stir until cooked. Then add 4 cups of hot milk gradually; add celery and onions; season to taste.

SWEETHEARTS, if you have any nice recipes for cooking without meat, send them to The Occult, so all your friends will get a taste.

HINTS FOR THE HOUSEWIFE.

We are glad to receive hints along the household line, at any time.

To Remove Grease from Clothing.—Use soap bark; there is nothing better.

To Exterminate Ants.—Take powdered borax and sugar; mix and strew in their path.—CHEF LEVI.

To Remove Iron Rust from Linen.—Saturate with salt and lemon juice; dry in the sun; repeat two or three times.—MRS. OGDEN.

To Clean Windows Without Soap.—Take one tablespoonful of coal oil, to one quart of warm water; wash the windows with the liquid and dry with a clean cloth.—MRS. OTT.

To Take Wine Stain Out of Linens.—Place the spot in the linen over a vessel and pour boiling hot water through it, and the stain will gradually disappear.—MRS. OGDEN.

To Exterminate Black Bugs.—Leave green cucumber rinds where they can eat them.—MRS. COOK.

Summer Gowns should be washed and left unstarched and rough dry for winter.

Table Linens should be hung on the line square and pulled until perfectly straight, and when still quite damp pressed until thoroughly dry. It is a good plan to add a little white wax to the starch. It will give to the linen a gloss like new.

Napkins should never be starched, but ironed dry while very damp and folded square.

BOOKS RECEIVED.

"The Pathway of the Human Spirit," by J. M. Peebles, M. D., is the latest of the many interesting and instructive books written by that grand old man, who says: "Did the human spirit pre-exist and does it reincarnate again into mortal life? When did it enter the body? Can it leave the human body and return again? These are a few of the questions asked and answered by the writer in this his latest book of nearly two hundred pages, which cannot fail to interest the student of Theosophy. Price, 75 cents, postage 12 cents.

"Chips From the Rock of Truth," by Will J. Erwood, is a paper covered book of 60 pages, written by that whole souled man who says: "Serve God by being of use to man." From cover to cover of his little book you find this beautiful thought illustrated, and it is the wish of the writer that this dear little messenger of love could be found in every home in the land. Price 25 cents. For sale at The Occult Office, or 216 W. Main St., Peru, Ind.

"The Object of Living," by Will J. Erwood, is another paper covered book of one hundred pages by the man who says: "It is not to be a saint that I crave—'tis but to be a man; to be a man means so much." Price 25 cents. For sale at The Occult Office, or 216 W. Main St., Peru, Ind.

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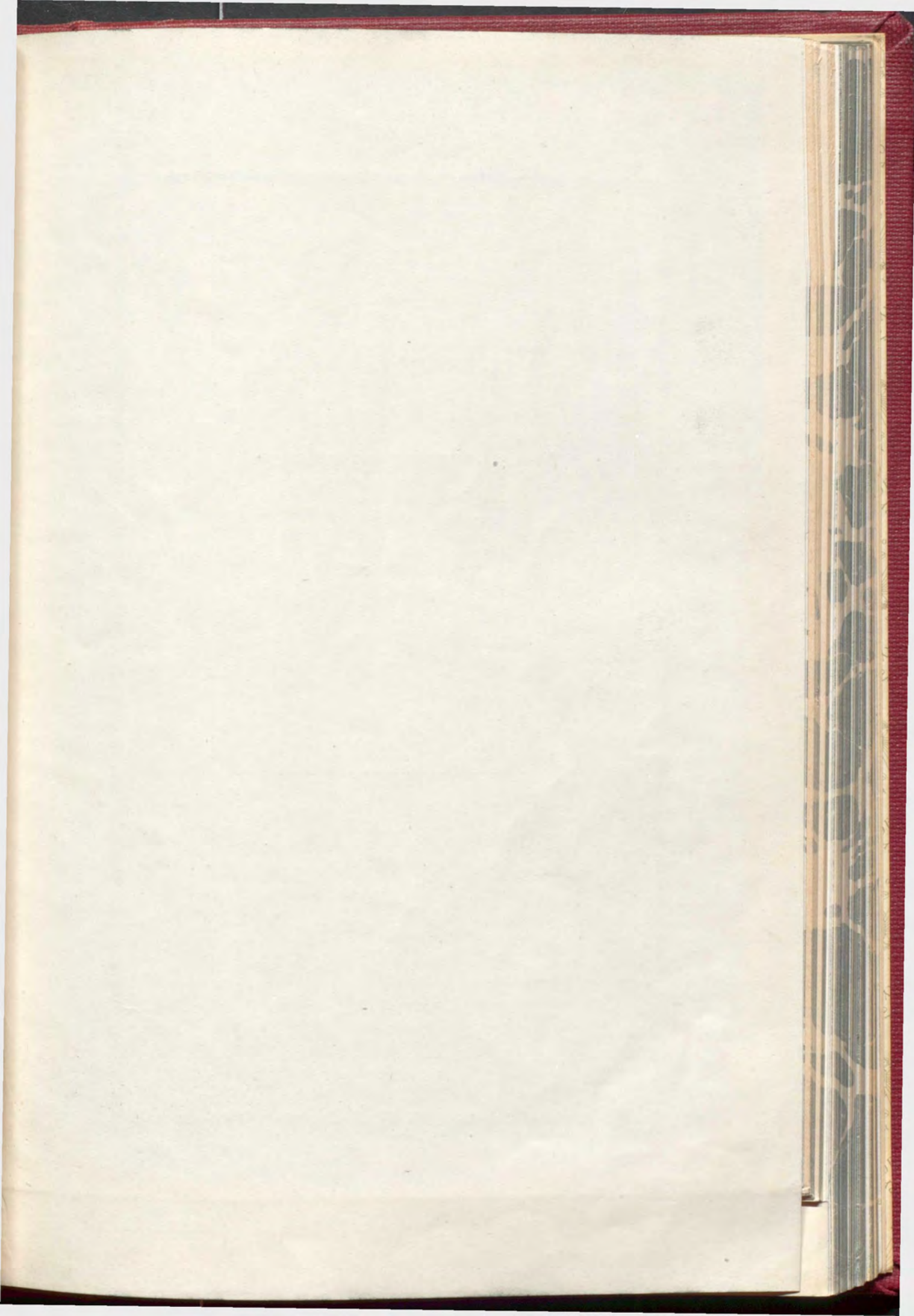
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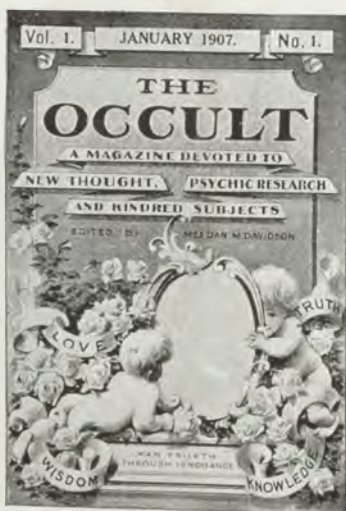
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